The Kingis Maie-

ſteis Proclamatioun togidder with

certane Actis of Parliament maid anent the aduerſaris of Chriſtis Euangell.

IAMES be the grace of God king of Scottis to our louittis Meſſengeris our Schireffis in that part conjunctlie and ſeuerallie, ſpeciallie conſtitute greting. Forſamekill as it is gumblie menit and ſchawin to vs be our weilbelouittis the Miniſteris of Goddis word, & vtheris the profeſſouris of Chriſtis Euangel within our Realme. That quhair it is not vnknawin to vs and Lordis of our ſecreit counſall, quhat horribil Murtheris and crueltie hes bene execute thir diuers zeiris bygane in ſindrie partis of Europe aganis the profeſſouris of the trew Religioun, following the execution of the decreis of the blindie counſall of Trent. And not onelie is the Intentioun of the ſaid crueltie and perſecutioun continewit and put in execution at all occaſiounis of aduantage, bot mony greit and ſubtill practikis proponit and laid out to foſter and interteny diuiſioun amangis the Princes, Eſtaitis, and pepill profeſſing the trew and Chriſtiane Religioun: To mak thame thairby the mair eſie pray to thair coniurit Enemeis: As alſwa to draw and alure the zouth of this our

Realme, and specially sic as trauellis bezond sey for the knawledge of gude letteris, fra the professioun of Goddis treuth to errour and papistrie. Thair is of lait (as wald appeir) in thair fauour erectit at Paris be the procurement of certane Papistis declairit tratouris and fugitiues of our Realme, a Collegecallit Seminarium, with offer of Interteniment & teiching of sic Scottis Scolleris as can be allurit to repair thither. And be thair vpbringing thair in fals and corruptit doctrine, It is Intendit that the cours of the trew Religioun in this our Realme salbe impugnit, resistit, and sa far as thair deuises may vtterly be subuertit and brocht in decay gif God of his mercy for his awin Namis saik Impeid it not. And gif we quha hes and aucht to haue the cair of the conseruatioun and purgatioun of the trew Religioun caus not the malice & practisis of our awin disobedient subiectis to be tryit, punischit, and repressit, as our awin louabill lawis, statutis and Actis of Parliament maid heiranent hes appointit. ¶ Our will is heirfoir and we charge zow straitly and commandis that incontinent thir our letteris sene ze pas and in our Name and authoritie command and charge all and sindrie our Schireffis, Stewartis, Baileis, and thair deputis, Prouestis, Aldermen & Baileis of our Burrowis, Lordis of Regaliteis and thair deputis, and our Officiaris of Armes, Schireffis in that part: To pas, publische and proclame of new our Statutis, Lawis, and Actis of Parliament vnderwrittin at the mercat Croses of the heid Burrowis of our Realme, and vtheris places neidful, that

that nane pretend Ignorance of the same, Speci-
ally the Actis anent the Messe abolischit, and pu-
nischeing of all that heiris or sayis the same.
¶ Anent the trew and haly Kirk, and of thame
that ar declairit not to be of the same. ¶ Anent
thame that suld beir publict Office heirefter.
¶ That the aduersaris of Christis Euangell sall
not enioy the Patrimony of the Kirk. ¶ Anent
the zouth ꝛ vtheris bezond sey suspectit to haue
declynit fra the trew Religioun. And for the bet-
ter execution of the saidis Actis, That ze charge
all and sindrie Superintendentis, and Commis-
sionaris of the Kirkis, that thay be thame selfis
thair ministeris and Reidaris seruing at the Kir-
kis within thair charges respective, with all dili-
gence efter thay be chargit thairto: Note the
the names of the persounis our subiectis, aswell
men as wemen suspectit to be Papistis, or that hes
not communicat with the Sacramentis, as thay
ar now trewly ministrat in the reformit Kirkis of
this our Realme, outher being within our realme
or outwith the same. And with the like diligence
lauchfully admonische thame according to the or-
dour of the Kirk, to recant thair Papisticall Er-
rouris, giue ȳ confessioun of thair faith according
to the forme apprount be our Parliament, be par-
ticipant with ȳ Sacramentis, and submit thame
selfis to the Discipline of the trew Kirk within
certane resonabill space, vnder the pane of Ex-
communicatioun, ꝛgif thay failze, to pronounce
ȳ sentence of Excommunicatioun aganis thame.
And in case of continuance or non comperance of
ony persounis swa admonischit nor competand

gif thay refuse to obey the admonitioun, Or quha hes or sall returne to thair Errouris efter thair confessioun anis geuin. That euery lauchfull Superintendent or Commissionar present ane Roll & Catholog of the Names of the disobedientis obstinat or relaps personis to vs & Lordis of our secreit Counsal, quhair we sall happin to be for ŷ tyme, betuix & the xv. day of Julii nixtocum, to the effect contenit in our Act of Parliament maid thairvpon, efter the forme & tennour thairof, and vnder the panis contenit in the same, as ze will answer to vs thairupon. The quhilk to do we commit to zow conjunctly and seuerally our full power. Be thir our letteris deliuering ŷ same be zow dewly execute and Indorsat agane to the beirar. Geuin vnder our signet at our Castell of Stirueling the ix. day of Apryl, and of our Reigne the xlii. zeir. 1589.

Ex deliberatione Dominorum Secreti Consilii.

Anent the Messe abolischit, and punischeing of all that heiris or sayis the same.

CAP. V.

ITEM our Soueraine Lord, with auise of his derrest Regent, and the Estaitis of this present Parliamēt, ratifeis and approuis the Act vnder writtin, maid in the Parliament haldin at Edinburgh the xxiij. day of August, the zeir of God 1560. zeiris, and of new in this present Parliament statutis & ordanis the said Act to be as ane perpetual Law to all our Soueraine Lordis liegis in all tymes cumming, of the quhilk the tennour followis. ¶ The quhilk day forsamekill as Almichty God be his maist trew and blissit word hes declairit the reuerence and honour quhilk suld be geuin vnto him, and be his Sone Jesus Christ hes declairit the trew vse of the Sacramentis, willing the same to be vsit according to his will and word. Be quhilk it is notour and perfytely knawin, that the Sacramentis of Baptisme, and of the body and blude of Jesus Christ hes bene in all tymes by past corruptit be the Papisticall kirk, and be thair vsurpit Ministeris. And presently notwithstanding the reformatioun alreddy maid actording to Goddis word, zit thair is sum of the said Papis kirk that stubburnely perseueiris in thair wickit idolatrie, sayand Messe, Baptisand conforme to the Papis

kirk, prophanand thairthrow the Sacramentis foirſaidis, in quyet and ſecreit places, thairthrow nouther regardand God nor his word.

¶ Thairfoir it is ſtatute and ordanit in this preſent Parliament, that na maner of perſoun or perſounis in ony time cumming adminiſtrat ony of the ſaid Sacramentis foirſaidis ſecretly, or vthir maner of way, bot thay that ar admittit, and hauand power to that effect. And that na maner of perſoun or perſounis ſay Meſſe, or zit heir Meſſe, nor be preſent thairat, vnder the pane of confiſcatioun of al thair gudis mouabill & vnmouabill, puniſcheing of thair bodyis at the diſcretioun of the Magiſtrat, within quhais Juriſdictioun ſic perſounis happinis to be apprehendit for the firſt fault: baniſching of the Realme for the ſecund fault: and Juſtifying to the deith for the third fault. And ordanis all Schireffis, Stewartis, Bailleis, and thair deputis, Prouoſtis and Bailleis of Burrowis, and vtheris Judges quhatſumeuer within this Realme, to tak diligent ſute and inquiſitioun within thair boundis quhair ony ſic vſurpit Miniſterie is vſit, Meſſe ſaying, or thay that beis preſent at the doing thairof, ratifyand and approuand the ſamin, tak and apprehend thame, to the effect that the panis aboue writtin may be execute vpon thame. And thairfoir of new decernis and ordanis the contrauenaris of the ſamin in ony time heirefter to be puneiſt, accoirding to the paines of the foirſaid Act aboue reheirſit.

Anent

Anent the trew and haly Kirk, and of thame that ar declairit not to be of the samin.

CAP. vi.

OVR Souerane Lord with auise & consent of his thre Estaitis, & haill body of this present Parliament, ratifeis and approuis al and quhatsumeuer Actis & statutis maid of befoir be his hienes, with auise of his Regentis in his awin Reigne, or his Predecessouris, anent the libertie and freedome of the trew Kirk of God & Religioun nowe presently profest within this Realme. And specially ratifeis and approuis the sext Act of his hienes Parliament, haid in the first zeir of his maiesteis Reigne, Intitulat anent the trew and haly Kirk, and of thame that ar declairit not to be of the samin. Ordaning the samin to be heir Insert of new (becaus of sum defectioun and Informalitie of wordis in default of the Prentar) in this forme. OVR Souerane Lord with auise of his thre Estaitis, and haill body of this present Parliament, hes declairit and declairis the Ministers of the blisse Euangell of Jesus Christ quhome God of his mercy hes now send vnto vs, or hereftir sall send, aggreing with them that now leuis in doctrine and administratioun of the Sacramentis, and the pepill of the Realme that professis Christ as he is now offerit in his Euangell, and dois communicat with the haly Sacramentis (as in the reformit Kirkis of this Realme ar publictly administrat) according to the confessioun of the faith, to be the trew and haly kirk of Jesus Christ within this Realme, &

decernis & declairis that all & sindry quhs outher gainsayis the word of the Euangell reſſaiuit and appreuit, As the heidis of the confeſſioun of the faith profeſſit in Parliament of befoir in the zeir of God 1560. zeiris, as alswa ſpecifyit and regiſtrat in the Actis of Parliament maid in the firſt zeir of his hienes Reigne mair particularly dois expres, ratifyit alswa and appreuit in this preſent Parliament. Or that refuſis the participatioun of the haly Sacramentis as they ar now miniſtrat, To be na mēberis of the ſaid kirk within this Realme, and trew Religioun now preſently profeſſit, ſa lang as thay keip thame ſelfis ſa deuydit from the ſocietie of Chriſtis body.

Anent thame that ſuld beir publict office hereftter. CAP. ij.

ITEM, The Kingis grace with aduiſe of my Lord Regent, and the Eſtatis of this preſent Parliament, ſtatutis and ordanis that na maner of perſoun nor perſounis be reſſaiuit in ony tymes hereftter to beir publict office vencuradill of Judgement within this Realme, bot ſic as profeſſis the puritie of Religioun, and doctrine now preſently eſtabliſchit. And that name be permittit to procure, nor admittit Notar, or procurat ane member of Court in ony time cumming without he in likewiſe profes the Euangel, and Religioun foreſaid. ¶ Prouyding alwayis that this Act be on na wayis extendit to ony maner of perſoun or perſounis hauand thair Offices heritabilly or in liferent

liferent, bot that thay may vse the samin cōformē to thair Infeftmentis, and dispositiounis grantit to thame thairof.

That the aduersaris of Christis Euangell sall not enioy the Patrimonie of the Kirk.

CAP. iii.

ITEM, Forasmekill as the conseruatioun and purgatioun of the Religioun cheifly pertenis to the Chrystiane and godly kingis, Princis, Rewlaris and Magistratis: and that it is maist requisite, that the kirk within this Realme be seruit be godly persounis of sound Religioun, obedient to the Authoritie of the kingis Maiestie our Souerane Lord. ¶ It is thairfoir concludit, statute, and ordanit be his Maiestie, with aduis of his said Regent, thre Estatis, and haill body of this present Parliament, That euery persoun quha sall pretend to be ane Minister of Goddis word and Sacramentis: or quha presently dois, or sall pretend to haue, or bruik ony Benefice, vse of frutes, stipend, pensioun, or portioun furth of Benefice, and ar not alreddy vnder the Discipline of the trew kirk, and participatis not with the Sacramentis thairof, sall in the presence of the Archibischop, Superintendent, or Commissionar of the diocie or prouince quhair he hes, or sall haue the Ecclesiasticall leuing, giue his assent, and subscriue the Articklis of Religioun, contenit in the Actis of our Souerane Lordis Parliament, and giue his aith for acknawledging & recognoscing of our Souerane Lord and his Authoritie, and

sall bring ane Testimoniall in wryting thairupon, and oppinly on sum Sonday in time of Sermon, or publict prayeris in the kirk, quhair be ressoun of his Ecclesiasticall leving he aucht to attend, or of the frutes quhairof he ressauis commoditie, reid baith the Testimonial and confessioun, and of new mak the said aith within the space of ane moneth efter the publicatioun of this present Act, and gif he be furth of the Realme within thre scoir dayis efter the publicatioun heirof. And in time cumming within ane moneth efter his admissioun, vnder the pane that euery persoun that sall not do as is aboue appountit, salbe, ipso facto, depryuit, and all his Ecclesiasticall promotiounis and leving salbe vacand, as gif he war than naturally deid. And gif ony persoun Ecclesiasticall, or quhilk sall haue Ecclesiasticall leving, sall wilfully mantene ony doctrine direct contrair or repugnant to ony of the saidis Artickis: and being conuenit & callit as followis, sall persist thairin, & not reuoke his errour, or efter his reuocatioun sall of new affirme sic vntrew doctrine, sic mantening, affirming and persisting salbe iust caus to depryue him of his Ecclesiastical leving. And it sall be lauchfull to thame befoir quhome he is callit & conuenit to depryue him. Quhilk sentence of depriuatioun pronouncit, he salbe depryuit in deid, and his leving vacand as gif he war naturally deid. And that all Archibischoppis, Bischoppis, Superintendentis, possessouris or tytularis of Prelacies be callit and conuenit for this effect befoir the generall Assemblie of the kirk, and all inferiour persounis befoir the Archibischoppis, Bischoppis,

choppis, Superintendentis, or Commissionaris of the Dioces or Prouinces within the quhilkis thay dwell.

Anent the zouth and vtheris bezond sey suspect to haue declynit fra the trew Religioun. CAP. iiij.

ITEM, Becaus sindrie of the zouth in this Realme passing to the partis bezond sey becummis corruptit in Religioun, quhairof greit inconuenient may followe. Thairfoir it is statute and ordanit, that all personis the sonnis of Nobillmen, gentilmen, and vtheris hauing the cauis of thair departure to be for attening to farther knawledge in letteris, sall befoir thair said departure sute and obtene the Kingis Maiesties licence to that effect, contening ane prouisioun, that thay sall remaine constant in the professioun of the trew Religioun publictly preichit, and be Law establischit within this Realme, and do nor procure nathing to the preiudice thairof, or of his hienes and his Authoritie, vnder the pane of barratrie. As alswa the saidis personis within the space of xx. dayis efter thair returning within this Realme, sall pas to the Bischop, Superintendent, or Commissionar of the Kirkis within the boundis quhair thay arryue, or happinnis to mak residence, and thair offer to mak & giue the confessioun of thair faith according to the trew and Christiane Religioun preichit, and be Law establischit within this Realme, or than within fourtie day thairefter depoyde and remufe thame selfis,

selfis furth of this Realme, quhairin gif thay failze, that thay be admonischit and perischit as the aduersaris of the said trew Religioun. And for sic personnis as ar alreddy furth of this Realme, and hes declynit fra the trew Religioun, that the ordour appointit in the Lawis alreddy maid be vsit and execute aganis thame according to the directioun and tennour thairof in all pointis.

¶ Imprentit at Edinburgh be Iohne Ros.

ANNO DO.

Cum Priuilegio Regali.